

The Baptism with the Holy Spirit with Teaching on Five Baptisms, Tongues, and What Happened to Billy Graham at Age Twenty-Seven

There are many doctrinal positions and questions that people have concerning the baptism with the Holy Spirit and speaking in tongues. It is paramount to establish a clear knowledge and understanding of the Bible on any doctrine. Faith comes by hearing the Word, the **Full Word**, which treats all scripture fairly and honestly. Faith rises when all verses harmonize together into a unified masterpiece of truth. Joy increases in the heart of the Christian when there is no twisting or ducking of scripture.

The number one purpose of this chapter is to show that the baptism with the Holy Spirit does not come at the same time a person is saved. Occasionally it does, but it's not a requirement for the new birth. And since this study will take into account the full counsel of God on this important subject, then it will invari-

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ably recognize different viewpoints. God's Holy Word will answer questions and clear away confusion.

I don't know of any school or individual that has the same basic framework of theology which surrounds the truth of the baptism with the Holy Spirit as I have. I believe some do have the same framework, but I don't know of any. If a student of the Bible is not right on target from beginning to end, he will not be able to convince all groups because he doesn't have solid theology. He will be in trouble as he attempts to articulate, not only the foundation, but the rest of all truth concerning the baptism with the Holy Spirit and speaking in tongues.

There are many Pentecostal and non-Pentecostal groups who have different approaches. The foundational framework I'm about to present to you should be very effective in making adjustments of doctrine for any congregation. It took me forty years to establish this theology. During this time, I was never completely comfortable with my beliefs. Just when I thought I might have it all together, I would see a verse in the Bible that was a contradiction. This was frustrating, to say the least. It was not until June 2016 that I could see everything clearly. I kept the correct doctrines of certain schools of thought while rejecting the wrong ones.

I am not aware of anyone that teaches on the baptism with the Holy Spirit that does both these things: (1) makes a strong case for regeneration under the Old Covenant, (2) applies John 14:17 to the new birth. "Even the Spirit of truth, whom the world cannot receive because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you."

This theology properly explains the other Comforter that Jesus speaks of in the verse right before, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever" (John 14:16). The disciples will get another Comforter. It's the same Holy Spirit. They now have the Holy Spirit dwelling with them in regeneration as an Old Covenant believer. But they shall have the Holy Spirit dwelling in them in regeneration as a New Covenant believer after the death and resurrection of Jesus Christ (John 7:37-39), not fifty days later on the Day of Pentecost

(Acts 2:4). The Holy Spirit dwelling within believers is conditioned on the cross, not Pentecost.

The Assemblies of God apply only the last five words of John 14:17, “[A]nd shall be in you,” to the new birth. Also, they don’t make a strong case for regeneration in the Old Testament when teaching on the baptism with the Holy Spirit. They never deal with the question: Were the Old Testament believers from Genesis to the cross born again? Apparently, the church did not think it was necessary, but it is essential!

The truth is that they were regenerated with the new birth. The following pages are going to prove it. Believers before Jesus came and, during His three years of ministry, had the exact same encounter with the Holy Spirit in the work of regeneration, which is the new birth. Believers after the cross and Resurrection of Jesus Christ have a deeper and more complete encounter with the Holy Spirit in the act of regeneration, the new birth. **This basic foundation assists us greatly in understanding** John 14:17, 20:22, Acts 2:4, 38–39, 19:1–7, Romans 8:9, Luke 11:13, and John 7:37–39 as well as John’s baptism.

Many scholars believe the disciples were first born again in John 20:22 when Jesus breathed upon them and said, “Receive ye the Holy Spirit.” They are half right. They received the new birth in the new covenant sense. This experience in John 20:22 is the fulfillment of the Lord’s promise in John 14:16–17 where He said the Holy Spirit “dwelleth with you and shall be in you.” Jesus spoke of Him as “another Comforter.” He’s the same Holy Spirit, but He is now in them instead of just with them. It is the deeper presence of the Holy Spirit when we are under the new covenant.

This explains Ezekiel 36:25–30, Romans 8:9, 1 Corinthians 6:19, and Galatians 4:6. When Jesus says, “[A]nd shall be in you,” He is not referring to the Pentecost account of being filled or baptized with the Holy Spirit (Acts 2:4) but rather the experience of the believer with the Holy Spirit after the cross and Resurrection.

Three Common Errors

There are three common errors that people make concerning the baptism with the Holy Spirit, and they are closely related. First: They believe that the Church began on the Day of Pentecost. Secondly: They automatically assume that all the prophecies in the four gospels, regarding the promise of the Holy Spirit for the Church dispensation must be referring to Acts 2:4. And thirdly: They equate having the Holy Spirit in you with the baptism with the Holy Spirit by assuming they both occurred in Acts 2:4.

The Church did not begin on the Day of Pentecost in Acts 2:4 when believers were first filled with the Holy Spirit! The definition of the Church is **the assembly of new covenant believers or Christians**. The new covenant is in the blood of Christ, and that happened at the cross. So that's when the Church began, not fifty days later. More specifically, it began on the third day after the crucifixion, after the Lord's Resurrection, and Ascension to the Father. He both ascended and returned on that day. You see, Jesus had already established the celebration of the bread and cup of our communion in Him the night before He was crucified. The Old Testament example is the Nation of Israel born on the night of the sacrificial Passover Lamb (Exodus 12), not later. The children of Israel's deliverance from the bondage of Egypt illustrates our salvation. When Jesus died, God did not wait fifty days to cause an earthquake, and the veil of the temple to split open. Things changed immediately!

There are two sets of prophecies concerning the promise of the Holy Spirit in the four gospels. Some are looking forward to the cross while the others point to Pentecost. To put them all in one bundle and assume they must be referring to Pentecost equates having the Holy Spirit in you with the Baptism with the Holy Spirit. This creates confusion, and from that point on, all Scripture will not fit; regardless of anyone's claim to have clear teaching, they all contradict themselves! The false teaching that old covenant believers had the Holy Spirit in them is debunked throughout this chapter.

Most of the Jews made a similar mistake in regard to the Old Testament Messianic prophecies. There were two streams of prophecy. One had reference to Christ's first event as a suffering Savior. The other one is referring to His second event when He returns as a reigning king. It was hard for the religious leaders of the day to distinguish between the two. Most of their attention was on a coming king, and they missed the purpose of the suffering Savior (John 12:34). Even after Jesus's Resurrection, the Jews who believed on Him thought the Lord would establish His kingdom immediately (Acts 1:6). They applied all the prophecies to one event. The Church today is making a similar mistake understanding the Holy Spirit and the Day of Pentecost!

There are six prophecies in the four gospels that speak of Pentecost. These are the four prophecies by John the Baptist in each gospel: Matthew 3:11–12, Mark 1:8, Luke 3:16–17, and John 1:33. The remaining two are both in the book of Luke (11:13 and 24:49). Then the ones which apply to the cross (the position that believers have with the Holy Spirit after atonement is made for sins) are all in the book of John (7:38–39, 14:16–26, 15:26–27, 16:7–15). Consequently, there are two predictions in the Old Testament for the coming of the Holy Spirit. Ezekiel 36:26–27 prophesied the indwelling of the Holy Spirit in all Christians after the Cross. Joel 2:28–29 predicted the baptism with the Holy Spirit which took place in Acts 2:4 and was repeated several times throughout the book of Acts!

Regeneration in the Old Testament

The reality of Old Testament regeneration strengthens the belief that New Testament regeneration begins before the Day of Pentecost (Acts 2:4). Because if God bestowed new life before the cross and based upon the cross, then He most likely would grant the New Covenant birthright immediately after that event, not wait fifty days.

The Old Testament believer (from Adam to the cross) was regenerate; they were born again. In the Old Testament, God

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granted atonement, forgiveness, and cleansing as He removed their sin as far as the east is from the west (Psalm 103:12). He granted forgiveness and cleansing from sin and atonement for sin through the faith of the believer in God's Holy Word. We are born again by the Spirit of God and the Word of God (1 Peter 1:23). God's Word says, "And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for anything of all that he hath done in trespassing therein" (Leviticus 6:7, 4:20).

If I can prove to you that the Old Testament saint was born again, then that will establish the fact that Jesus's disciples were born again before the cross. They did not need the experiences of John 20:22 or Acts 2:4 to be born again. This will change the dynamics of the doctrine of the baptism with the Holy Spirit for most Christians, churches, and denominations. I ask that the national leadership of the Southern Baptists as well as all non-Pentecostal national, regional, and statewide leadership take note of this teaching!

Leviticus chapter 16, verse 30, "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." The priest typified the great high priest, Jesus Christ (Hebrews 4:14). The lamb and other animals being offered pointed to the Son of God sacrificing Himself on the cross (1 Peter 1:19). God forgave, cleansed, and atoned for sin because the people believed Him and obeyed Him. They were looking ahead to Jesus, but not really in the full sense. The Son of God was there. He was present in the Holy place above the mercy seat as Yahweh (YHWH), Exodus 25:22, Leviticus 16:2, Numbers 7:89. The name "Jehovah" does not exist in the Hebrew and is not God's name. In this way and many more ways, the gospel was preached under the Old Covenant. The Bible says it was, "For unto us was the gospel preached, as well as unto them; but the Word preached did not profit them, not being mixed with faith in them that heard it" (Hebrews 4:2).

The Bible says, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8). The Father already saw

His Son shedding His blood for Israel. They were under Jesus's blood by God's own foreknowledge of what Jesus would do on the cross. Revelation 13:8 says Jesus is "the Lamb slain from the foundation of the world." Second Peter 3:8 states that God is not restricted by time. First Peter 1:19–20 says, "But with the precious blood of Christ, as of a lamb without blemish and without spot, Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." The foreknowledge of God and the blood of Christ have immense infinite power to transcend time. These truths, together with God's grace and mercy, provided His forbearance before the cross.

Most scholars and churches today believe that the Old Testament believer was saved but not born again. This is wrong and a contradiction in terms and has led to erroneous interpretations of Acts 2:4, John 20:22, 14:17, 26, as well as a host of other scriptures. And, therefore, has altered the true doctrine of the baptism with the Holy Spirit. It has caused a belief that people were first born again when the Holy Spirit filled them on the day of Pentecost (Acts 2:4). This is why some Pentecostal groups say, "You are not born again until you are filled with the Holy Spirit and speak in tongues." And it has caused non-Pentecostal groups to say, "I got filled with the Holy Spirit when I got saved. Acts 2:4 says I did. Besides that, Romans 8:9, 1 Corinthians 6:19, and Galatians 4:6 teaches that as a child of God (a Christian), I have the Holy Spirit dwelling in me."

They apply John 14:17 to Acts 2:4 by repeating what Jesus said to the disciples in John 14:17, "The Holy Spirit dwells with you and shall be in you." They say, "Jesus is referring to the outpouring of the Holy Spirit on the day of Pentecost in Acts 2:4 when the disciples were filled with the Holy Spirit. That's when He first came into them." Their belief is that we are simultaneously born again and filled with the Holy Spirit.

Many people attend Assemblies of God churches and other Pentecostal churches who believe they were filled with the Holy Spirit when they were born again. They view Acts 2:4 as the new birth of the 120 disciples. These Christians don't speak in tongues.

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If you ask them, “Do you have the Baptism with the Holy Spirit?” they may respond by asking “Are you asking me if I speak in tongues?”

The erroneous belief of Old Testament believers not being born again has also led to groups stating that the disciples were born again when Jesus breathed on them in John 20:22. And it has caused the Assemblies of God to sort of agree with this, but they are not really sure. If you go to the Assemblies of God Position Papers, click on Baptism in The Holy Spirit, and read the last paragraph on page four which ends on page five: They leave the timing of the disciples’ new birth wide open, even possibly on the day of Pentecost. But there is something else very interesting in this paragraph. They say “regeneration in the New Testament sense of that word,” which seems to imply they believe there is regeneration in the Old Testament, which is biblical.

Because this error is so prevalent and has led to confusion in the Body of Christ, I will continue to preach a strong theological message against it! The very meaning of biblical salvation mandates a current new birth of the heart. “The law of the Lord is perfect, converting the soul” (Psalm 19:7). Under the Old Covenant, the believer was born again, and the Holy Spirit dwelt with them. Under the New Covenant, the believer is born again; the Holy Spirit dwells in them. It’s a better covenant which is established upon better promises (Hebrews 8:6).

Just spiritual common sense and biblical realities will tell you that the Old Testament believer would be incapable of loving God with an unredeemed heart. So there must be a manifest difference between the two Covenants concerning the believers’ depth of redemption and position with the Holy Spirit. Psalm 4 is clearly describing a born-again child of God. You can go through the entire 150 psalms with this in mind and become more convinced of Old Testament regeneration.

“By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh” (Hebrews 11:4). The Bible calls Abel righteous. It also calls other

believers in the Old Testament righteous. Job was perfect, upright, feared God, and shunned evil (Job 1:1). God spoke to Moses face-to-face as a man speaks unto his friend (Exodus 33:11). Enoch walked with God (Genesis 5:22–24). Enoch was translated and did not see death because he pleased God (Hebrews 11:5). David was a man after God’s own heart.

Are these men unredeemed? That would be a contradiction. The Bible says the natural mind, the unregenerate mind, cannot even know the things of God (1 Corinthians 2:14). Jesus said to His disciples in John 14:17 that they know the Spirit of truth, the Holy Spirit, because He dwells with them!

When Jesus said, “Blessed are the pure in heart; for they shall see God” (Matthew 5:8), He was referring to the born-again heart as the Old Testament did in Psalm 24:3–4. “Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He who hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully.” The Bible teaches that the unregenerate heart cannot be pure.

Ephesians 4:17–18 states that if you do not have Christ, you are alienated from the life of God. That is true in the New Testament and Old Testament alike. The preincarnate Son of God was in the Old Testament tabernacle; therefore, they had Christ. “[T]hey drank of that spiritual Rock that followed them, and that Rock was Christ” (1 Corinthians 10:4). The law and the prophets witnessed the righteousness of God apart from the law (Romans 3:21–26).

The Old Testament saint was saved by grace through faith just like the New Testament saint. “Even as David also describeth the blessedness of the man unto whom God imputeth righteousness apart from works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin” (Romans 4:6–8).

Jesus said, “[E]xcept a man be born again, he cannot see the kingdom of God” (John 3:3). This is a universal truth from Adam to the return of Jesus. While teaching on the born-again experience to Nicodemus in John 3:1–16, Jesus said to him, “[A]

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rt thou a teacher of Israel, and knowest not these things?” (v. 10) Nicodemus should have known about these things, not only because of the prophecy of Ezekiel 36:25–27, which predicts and expounds on the New Covenant redemption, but also the Old Covenant redemption of believers because Jesus went on to say, “[W]e speak that which we do know, and testify to that which we have seen.” (v. 11). The words “have seen” are past tense.

“**Circumcision of the heart**” is an expression of redemption used in the Old Testament and New Testament alike (Leviticus 26:41; Deuteronomy 10:16, 30:6; Ezekiel 44:7; Jeremiah 9:25–26; Romans 2:29; Philippians 3:3; Colossians 2:11). “And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live” (Deuteronomy 30:6).

More specifically, in both Testaments, circumcision of the heart is an expression of a severing or cutting off the old fleshly nature, a completed act of circumcised nature by the Holy Spirit in cooperation with the discipline of the believer in repentance, resulting in regeneration. In the Old Testament, the sinner is commanded by God to circumcise his heart. As he responds in faith, God does the circumcising. Likewise, in the New Testament, God commands the sinner to take up his cross. As he responds in faith, God does the crucifying.

In both cases, there is a resulting new birth. There was a definite crucifying of the flesh in the Old Testament. In both cases, as the old fleshly nature is circumcised and crucified, a new nature is created in righteousness. The new nature can now house and control the circumcised body of flesh, the redeemed human nature. Human nature is not sinful in itself. By the way, the term *redeem* is used in the Old Testament 130 times while in the New Testament only eleven times. The word *redemption* is in the Old Testament nine times while in the New Testament eleven times. The physical act of circumcision in the Old Testament was a sign of the seal, of the righteousness of faith, which had been given to Abraham and the Israelites (Romans 4:11–13). Circumcision symbolized full consecration unto the Lord in newness of life.

Have you ever been amazed by how easily and quickly the disciples followed Jesus when they got their initial call? It's because they already had a born-again heart! Peter, Andrew, James, and John immediately left their boats to follow Jesus (Matthew 4:18–22; Mark 1:16–20; Luke 5:1–11; John 1:35–42). Look at the call of Matthew, also called Levi (Matthew 9:9; Mark 2:14; Luke 5:27–29). Look at Philip and Nathanael, John 1:43–51, and in verse 47, “Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile!” That's born again!

Multitudes of Jewish believers followed John the Baptist without seeing a miracle. Multitudes followed Jesus Christ because many of them were already circumcised in their heart. Being born again in mind and heart, they readily believed the messages of John the Baptist and of Jesus Christ. They observed the law through the righteousness of faith in a substitutional sacrifice. Check out John 1:35–51, and you will see the disciples were keenly aware of the scriptures concerning the coming Messiah.

The church does not have biblical respect for the Jewish people and the Old Testament. As the church continues to have a lack of respect for Old Testament salvation, they themselves also have less respect for their own salvation as they struggle with an imagined sin nature. Because people do not properly value the redeeming power of the blood of Jesus, they reap what they sow. **The foreknowledge of God and the blood of Christ have immense infinite power to transcend time.**

The indwelling of the Holy Spirit was and is bestowed upon every believer in the world after Christ's Resurrection (Jeremiah 31:33; Ezekiel 36:25–27; John 7:37–39, 14:26, 20:22, Romans 8:9, 15; 1 Corinthians 6:19–20; Galatians 4:4–6; 2 Timothy 1:14; Hebrews 8:10). This historic event in John 20:22 was a sovereign act of Jesus upon at least eleven disciples (Luke 24:33 shows more) to receive the Holy Spirit into them. This event happened right after the Resurrection and ascension. In this case, it was done by a personal appearance of Jesus Christ. Every other believer in the world received that same bestowal of the indwelling of the

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Holy Spirit in the same time frame right after the Resurrection. But Jesus often treated the twelve disciples in a special way. He treats every child in a special way; He is infinite in care. Because of God's future purpose for them to be leaders in the new dispensation of the church, Jesus wanted the disciples to experience this initial indwelling in a dramatic way. It was to these same men that Jesus earlier said, "The Holy Spirit dwells with you but shall be in you. He will teach you all things."

This is the way Jesus works. He does the same thing today. Sometimes He will personally and visibly appear to people to perform a common work of the kingdom, like to save, heal, or baptize them with the Holy Spirit and with the evidence of speaking in tongues. Examples are put in scripture to educate us about God's ways, which will be manifested throughout church history. We should not view the Bible as isolated history but rather as relevant current ways of God.

Would God command the Israelite to obey the Ten Commandments and the rest of the law, loving Him with their whole heart, mind, soul, and strength if they just had the natural unregenerate mind and heart? It's impossible to love God in an unredeemed state. How could a mere human being after the fall live out a relationship with a Holy God?

The Old Testament gives understanding to the New Testament. The Old Covenant is the foundation for the New Covenant. The early church did not even have a New Testament in the beginning. It was not until AD 45–50 that the first book of the twenty-seven books was written, The Epistle of James, the brother of the Lord. You understand the new by knowing the old. Bible schools today have bad hindsight. Hindsight is said to have twenty-twenty vision, but not in this case.

You cannot understand the comparison between the two Testaments by reading the Old Testament with New Testament vision. You have got to get into the Old Testament and stay there, live there. Be a Jew for a change; see and feel what they saw and felt. The Assemblies of God, as well as denominations in general today, do not have biblical respect for the Jewish people, the Old Testament. The church in the New Testament times was mostly Jewish. All the apostles were Jewish.

Acts 6:7 says, “And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.” In teaching on the election of Israel in Romans chapters 9, 10, and 11, God says to the church, “[B]e not high-minded, but fear” (Acts 11:20; see Acts 11:17–21). In verse 17, He says “some of the branches;” the Church says “all of the branches.”

The Church is a wild olive tree grafted into the root of Israel. God says in Romans 11:18, “Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.” God says to the church in verse 21, “For if God spared not the natural branches” (meaning Israel), “take heed lest He also spare not thee.” Jesus was Jewish in the flesh. He now has a glorified spiritual body. He still is Jewish. There will be a repentant and restored Jerusalem and Israel in the Millennium. Jesus Christ will rule and reign from Jerusalem, not America. There will be an eternal Jerusalem in the eternal state on an eternal earth.

The Bible schools have got to get back to viewing the Old Testament properly as the basis for all truth in the New Testament. The book of Hebrews, as well as the entire New Testament, is not teaching that the Old Covenant was an inferior covenant but rather an incomplete and foundational covenant, so the new covenant builds upon it. Like with the building of a house, there are just certain things which are involved in the foundation that are not needed later. This does not give us the right to demean the foundation. When has God ever established a theocracy for the church, one nation under His rule? When has God ever led the church with a pillar of a cloud by day and a pillar of fire by night? When has God ever parted a Red Sea for the church? And the list goes on, of the glorious miracles that God manifested through and for Israel.

An inferior covenant? No, not at all; just incomplete. The Messiah that they were looking ahead to was already their Messiah. He was in the fire by night and He was in the cloud by day. The new covenant is a better covenant based upon better promises because it is complete.

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The Manifest Accomplishments by Jesus Christ for Our Redemption under the New Covenant

The manifest power of the blood of Jesus Christ “by His own blood He entered in once into the holy place, having obtained eternal redemption for us” (Hebrews 9:12). The way into the Holy of Holies was made manifest by Jesus Christ (Hebrews 9:7–9). The Old Testament tabernacle with all of its holy furnishings covered with gold along with the priesthood and detailed sacrifice offerings were a shadow of good things to come. They were patterned after the true tabernacle and sanctuary in the heavens (Hebrews 8:1–5, 9:11–12, 19–24, 10:1). They point to the accomplishment of the atonement by Jesus. They all have meaning and purpose as a pattern of the real. God could grant atonement, cleansing, forgiveness, and the taking away of sins based upon the purified type which pointed to heavenly realities and Jesus Christ. The tabernacle: curtains of linen, goats hair, and rams skins, boards, and sockets overlaid with gold, gate of the court, the court, altar of burnt offering, laver of bronze, outer veil, table of showbread, golden lampstand, oil for the light in the holy place, alter of incense, inner veil, ark of the covenant, the two tablets of the covenant, Aarons rod that budded, the golden pot with manna, the mercy seat, the cherubim of glory shadowing the mercy seat, the golden censer, the sweet incense, garments for the high priest and the priestly garments, and the shekinah glory filling the temple.

As the great high priest, Jesus has passed into the heavens (Hebrews 4:14). The blood of bulls and goats could never take away sins (Hebrews 10:1–4). But God took away the sins of the Old Covenant believer before the cross through His forbearance and foreknowledge of His Son (the Lamb of God), shedding His blood for them (Romans 3:21–26). Psalm 103 is a great Psalm describing Old Covenant redemption. Verses 11 and 12, “For as the heavens are high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us.”

This truth is significant because the church today doesn't really believe the Old Testament saints had their sins removed at the time. Churches don't interpret the book of Hebrews correctly. Leaders can read Psalm 103 a thousand times, ignore Israel, and take the blessing for themselves, all because the Bible schools are not doing their job to teach the Word. Under the Old Covenant, they had to continually make these sacrifices for atonement, cleansing, and forgiveness as well as for their sins being taken away (Hebrews 10:1–4). Once a year, the high priest went into the most inner part of the tabernacle through the second veil into the Holy of Holies to offer sacrifice as atonement for all the sins of all of Israel. This signified that the way into the Holiest of All was not yet made manifest (Hebrews 9:6–8).

What do Hebrews 9:9 and 10:1–4 mean? What does the Bible mean when it says in Hebrews 9:9, “[G]ifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience?” The same truth is stated more thoroughly and the answer given in Hebrews chapter 10:1–4. “For the law, having a shadow of good things to come.” Their conscience knew that the way into the Holiest of all was not yet made manifest. They had a remembrance of their recent sins because they continually had to offer sacrifice for those sins. “For it is not possible that the blood of bulls and goats should take away sins” (Hebrews 10:4). The blood of Jesus Christ is the once for all sacrifice (Hebrews 10:5–22) that cleanses us from past, present, and future sins. Verse 14, “For by one offering He hath perfected forever them that are sanctified.”

In the Old Covenant, they did not have perfection under the Leviticus system of sacrifice. God cleansed, forgave, and removed all their past sins with an effective atonement. This was based upon the future atonement of Jesus Christ as they offered the sacrifice that God told them in obedience, faith, and confession. The righteousness of faith was imputed to them, the righteousness of Jesus. But because they lived before the cross, there had to be a continual offering as God looked ahead to the once for all offering of Jesus Christ. The Day of Atonement signified this once a year.

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These three terms—*cleanse*, *purge*, and *remove*—have essentially the same result but have different meanings which show the magnitude of atonement. Cleansed from sin, purged from sin, and sin removed. To have any of these is to have all three. If I cleanse a piece of cloth from all dirt, it is purged from dirt and the dirt removed. These words illustrate the full benefit. Both Covenants and Testaments use all three expressions to explain what happens to the sins of the believer.

Many teach that the sins of the Old Testament saints were only covered over and forgiven, that God did not purge, cleanse, or remove sins until Christ came. I assume they must mean this in the ultimate sense as I do because the Old Testament teaches a current cleansing, purging, and removal of sins. “Blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin” (Psalm 51:1–2).

“Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow” (v. 7).

“Create in me a clean heart” (v. 10).

How are you going to have a clean heart if you are not clean from sin? Psalm 73:1 declares, “Truly God is good to Israel, even to such as are of a clean heart.” Psalm 79:9 unveils more of the nature of the Old Covenant with these words: “Help us, O God of our salvation, for the glory of Thy name; and deliver us, and purge away our sins, for Thy name’s sake.”

Proverbs 16:6 shows they understood that: “By mercy and truth iniquity is purged.”

God proclaims to Isaiah, “[T]hine iniquity is taken away, and thy sin purged” (Isaiah 6:7).

The word *atonement* is a theological term that is used multiple times in Leviticus and the Law to translate a Hebrew word, which means to cover or a covering. A literal translation would be just that. When it speaks of the substitutional sacrifice for sin, sometimes it will say it covers the sin—“an atonement for his sin” (Leviticus 4:35). But the vast majority of the time it will say “the person” is covered—“shall make an atonement for him” (Leviticus 4:31). So the emphasis is on the individual, even though

it describes specific sins which are covered and forgiven, but the entire person is also covered and forgiven. This implies regeneration, a new heart. The theological term, *atonement*, is used today to refer to the complete sacrificial and redemptive work of Christ. But it was perfectly all right for the translators to use “atonement” because covering under the Old Covenant is expanded to include cleansing, purging, and removal of sin. The New Testament never uses the word *cover* to express Christ’s atonement.

The Old Testament relationship connects forgiveness with cleansing as David begins with, “Have mercy upon me, O God, according to Thy loving-kindness; according unto the multitude of Thy tender mercies blot out my transgressions” (Psalm 51:1).

There was cleansing of sin, but the emphasis was upon forgiveness. Only once in the book of Leviticus is there a direct reference to cleansing, and it’s on the Day of Atonement, the most important day of the year when the High Priest enters into the most holy place to offer a sacrifice for the entire nation. “For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord” (Leviticus 16:30). Yet, in the new covenant, cleansing from sin is taught frequently.

The new covenant relationship does connect forgiveness with cleansing. And since the old covenant typifies all aspects of Christ’s atonement and is a shadow of things to come, then all of these must be provided for, to some extent, during Old Covenant times. We should honor every part. Healing and forgiveness are both promised in the Old Covenant. “Bless the Lord, O my soul, and forget not all His benefits, Who forgiveth all thine iniquities, Who healeth all thy diseases” (Psalm 103:2–3). Leviticus also makes a connection between cleansing and healing (Leviticus 13–15).

If Old Testament Saints were cleansed from sin but not in the ultimate sense until Christ, then the same would be true with forgiveness. The blood of bulls and goats could not provide forgiveness or a covering. A quote from Hobart Freeman

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The key to understanding Old Testament sacrifices: In the sight of God, Christ was crucified before the world was ever created. The value of those sacrifices did not lie in the animal and its blood, but in God's intended purpose in Christ. God wasn't looking at the animal. The Israelite was looking at the animal, but God was looking at the Lamb already crucified. God doesn't have a clock and calendar. It's just done in God's sight.

Righteousness was manifested by the Saints' sacrifices, but it was not the result of these sacrifices but of their faith. We are talking about the wickedness of sin in the individual either by nature or choice. How could the sin and the person be covered over and forgiven without any cleansing? Do you think a Holy God would just leave cleansing out of the picture until the Cross?

How do we interpret the book of Hebrews as it compares the two Covenants, specifically Hebrews 9:16 through 10:18? The only point that the New Testament makes regarding Old Covenant atonement is that it wasn't a once-for-all sacrifice perfecting the person forever.

The Greek word translated as "remission" means, fundamentally, "a sending away." "Mission" means sent. The prefix "re" means away or again. So remission of sins is a sending away of sins. Sometimes the Bible may use the word remission to primarily speak of forgiveness but never to exclude the sending away of sins in disregard to its basic meaning. Remission also means, "The cancellation of a debt, charge, or penalty."

Forgiveness is a little different. It means to stop feeling angry toward someone for an offence. So remission describes "to cover" or "atonement" because atonement also means to cancel a debt. The result is cleansing and forgiveness! "Remission of sins" is used many times in the New Testament in speaking of Christ's atonement. So keep this definition in mind since the Bible uses the term in reference to both Covenants.

Let's look at Hebrews 10:1–4 and consider these points: (1) Does it connect purging from sin with forgiveness? (2) Is their remembrance of sins in reference to purging? (3) Does their conscience associate God's forgiveness with purging, cleansing, or removal of sins? (4) The key word is *continually*. (5) The word *perfect* refers to the person's constitution as well as forgiveness.

1. "For the law, having a shadow of good things to come and not the very image of the things, can never with those sacrifices which they offered year by year continually make those who come to it perfect."
2. For then would they not have ceased to be offered? Because the worshipers once purged should have had no more consciousness of sins.
3. But in those sacrifices there is a remembrance again made of sins every year.
4. For it is not possible that the blood of bulls and goats should take away sins."

The term *perfect* used in verse 1 obviously is talking about the constitution of the individual, rather than a passing over of sins and forgiveness. Leviticus 16:30 states that cleansing did happen. Romans 3:25 says that remission of sins did happen. It's not restricted to only a passing over of sins because remission means sending away. Hebrews 9:22 says that things by the law were purged with blood. The context is not just material things are purged but also the people. Hebrews 9:22 says, "And almost all things are by the law purged with blood, and without shedding of blood is no remission." The exceptions to blood offerings are referring to material offerings, yet sometimes, these are considered atonement for sins. Why a non-blood offering? They had their purpose. Israel was covered by the entire Leviticus system. There was no actual merit in animal blood. They were justified by their faith, and remission of sins was given.

Hebrews 10:1 says it was not a continual or long-lasting perfection. So when Hebrews 10:18 says, "Now where remission of

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these is, there is no more offering for sins.” It does not mean that they did not get any remission at all. It means they didn’t receive a once-for-all continual remission as we receive this only in Jesus Christ. It’s important to note that Hebrews 10:1–4 twice refers to the yearly sacrifice, verses 1 and 3. The phrase in verse 2, “once purged,” should be interpreted to mean a once-for-all purging (not purged once) because the passage is dealing with the issue of the Old Covenant not having a continual effect.

Some who believe in Old Testament regeneration also teach that those Saints had the Holy Spirit in them. They can’t seem to grasp the truth that a person can be born again with a changed heart, without the indwelling Holy Spirit. But we must stay with what the Word says. They had the Holy Spirit with them, not in them (John 14:17). Ezekiel’s prophecy of the New Covenant says, “And I will put My Spirit within you” (Ezekiel 36:27). Galatians 4:4–7 clearly shows that after the Cross, the Spirit of His Son is sent into our hearts.

Colossians 1:25–29 illustrates New Covenant indwelling of the Holy Spirit. First Peter 1:3 shows that New Covenant believers are born again by the manifest Resurrection of Christ. The verse even hints at being born again twice, “hath begotten us again”—once under the old covenant, and then again under the new covenant, the second one referring to a greater manifestation after Jesus Christ is made manifest. Or is the first birth simply talking about birth into this world? What do you think? “Blessed be the God and Father of our Lord Jesus Christ, Who, according to His abundant mercy, hath begotten us again unto a living hope by the Resurrection of Jesus Christ from the dead” (1 Peter 1:3).

A few comments to those who insist that Old Covenant regeneration requires the indwelling Holy Spirit: how do you know what the Holy Spirit with an individual would entail? Do you have the idea that “with” means the Holy Spirit has to only remain outside the person and could never have any effect on the heart? Could He ever be in the person in any manner? I’m pretty sure He was. Do you know how the Holy Spirit works in the spiritual realm? Can you see into that realm?

These concepts, with finite understanding, are restricting the place and work of the Holy Spirit. You might say, “Listen, you either get it or you don’t. Born again cannot happen in degrees. There’s no two ways to be saved.” But it’s not two ways, it’s only one, and it’s through Jesus Christ. It’s not an issue of ways but of degrees in manifestation. We see degrees of having the Holy Spirit in John 14:17. Since the Bible associates the new birth with the work of the Holy Spirit, then there must also be degrees of the new birth but only two!

When Christ’s atonement was manifest, it ushered in a greater manifestation of everything, not only of the Son of God Himself as the sacrifice with an eternal redemption, but also because His redemptive work is past tense, especially with respect to humans since we are creatures of time. Hebrews 13:20–21 reads, “[T]hrough the blood of the everlasting Covenant, make you perfect in every good work to do His will.” Similar passages are 2 Timothy 1:9–10 and Hebrews 10:19–20. One more resounding proof of the new birth before the cross is Galatians 4:29, “But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.”

The manifest power of the Resurrection of Jesus Christ for us (Ephesians 1:18–23; Romans 6:1–11; Philippians 2:9–11, 3:10–14; Ephesians 4:1–16). He is seated at the right hand of the throne of majesty in heaven (Ephesians 1:20; Hebrews 8:1).

Jesus is the mediator of a better Covenant, which was established upon better promises. The new covenant (Hebrews 8:6–13).

“For this is the Covenant that I will make with the House of Israel after those days, saith the Lord: I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people” (Hebrews 8:10).

This is the purpose of the indwelling of the Holy Spirit in the New Covenant. These passages are showing a deeper manifest redemption of the believer. Ezekiel 36:24–27 describes regeneration in the new covenant with similarities to the old covenant. Believers had a new heart and spirit, but they did not have the

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Holy Spirit in them. The Holy Spirit being within the new covenant believer magnifies the new heart and spirit.

The Bible teaches that: After the death, burial, and Resurrection of Jesus Christ, all believers have the indwelling of the Holy Spirit.

The Bible teaches that: The prophecy in John 7:37–39 as well the promises of the Holy Spirit in John chapters 14, 15, and 16 should mainly be applied to the indwelling of the Holy Spirit in all Christians under the new covenant (Romans 8:9). And they also can most assuredly be applied to the baptism with the Holy Spirit (Acts 2:31–33). Prophecy in Scripture often will have more than one application.

John 7:39 says, “[T]he Holy Spirit was not yet given because Jesus was not yet glorified.” Jesus was glorified in His death (Luke 24:26; Hebrews 2:9; 1 Peter 1:11) and in His Resurrection (Romans 1:4, 6:4; 1 Peter 1:3, 21) and in His Ascension (Luke 24:51; Ephesians 1:20–21, 4:10; Philippians 2:9). All three glorifications were needed to shed abroad the Holy Spirit into all Christians. “Nevertheless, I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you” (John 16:7).

Other theologies are incapable of giving a sound exposition on John 20:22. It’s just a mystery to them. John 20:17–19 shows that Jesus had ascended and returned, at some point, between morning and evening of Resurrection Day. And He continued to show Himself alive, being seen of them forty days (Acts 1:3). But before those forty days, He had gone away to the Father! And since He told them in John 16:7 that if He goes away, He will send the Comforter; then when they see Him again during those forty days, which is prior to Pentecost, wouldn’t you expect them to have the indwelling Comforter by then?

Take note that at the end of the forty days, He commanded them to stay in Jerusalem and wait for the promise of the **Baptism with the Holy Spirit (Acts 1-9)**! Nothing is said of Comforter here. But He speaks of POWER (v. 8) which comes by being

FILLED with the Holy Spirit! **Then He leaves again (v. 9)**. So He went away the first time to send COMFORT and then goes away the second time to send POWER! All preachers today who teach as I do that the baptism with the Holy Spirit is subsequent to salvation and that all believers have the indwelling Holy Spirit when born again must also show at what point in history this promise of the Comforter became universally manifested. At what point in the New Testament did this occur? Otherwise, their message is very weak!

The Bible states that John the Baptist was filled with the Holy Spirit from the womb (Luke 1:15); Zacharias, his father, and Elisabeth, his mother, were also filled with the Holy Spirit (Luke 1:41, 67); and Bezalel was filled with the Holy Spirit to lead in the construction of the tabernacle with all of its furnishings (Exodus 31:3, 35:31). This does not detract in any way from the distinct baptism with the Holy Spirit under the new covenant. These are sovereign choices for special purposes.

The Old Testament prophets had the Spirit of Christ in them (1 Peter 1:10–12). This is a powerful testimony to Old Testament regeneration. But my point is that these are sovereign acts of God upon the prophets for the purpose of extensive and predictive prophecy along with accurate interpretations of the past and present and for writing Scripture. It's another special purpose. I can't imagine Isaiah not having the Spirit of God in him. And I can't imagine God filling someone with the Holy Spirit who is not already born again.

In Acts 4:23–33, Christians were again filled with the Holy Spirit a second time. They had already been filled when they were baptized with the Holy Spirit (Acts 2:4). But this was a fuller manifest expression, which is consistent with Christian experience. First, you are given your inheritance. Then you begin to live in that inheritance. The Holy Spirit came upon them, filled them with another outpouring of His manifest presence with boldness, power to heal, and work miracles. This was an outpouring upon a body of believers (not just individually) for a breakthrough in unity in the spirit. This same thing can happen today. This second infilling

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recorded in Acts 4 cannot be used in any theological way to detract from the one-time Pentecostal experience of the baptism with the Holy Spirit as prophesied by the Prophets Joel, Isaiah, John the Baptist, and Jesus Himself.

In the Old Testament, believers had the Holy Spirit “with” them because of atonement. They were cleansed. Likewise, in the New Testament, Christian’s have the Holy Spirit “in” them, not due to some outpouring or baptism with the Holy Spirit but because of the atonement being manifest. Now Christians have the Holy Spirit in them, not just with them. When you receive Jesus into your heart, you receive the indwelling of the Holy Spirit.

Look at all the prophecies and fulfillments of the baptism with the Holy Spirit in the Bible. Look at the entire content (Isaiah 28:9–13; Joel 2:28–29; Matthew 3:11–12; Mark 1:8; Luke 3:16–17, 11:13, 24:49; John 1:33; Acts 1:4–5, 8, 2:4, 33, 38–39, 8:14–18, 9:17, 10:44–48, 11:16–17, 19:1–7). They speak not of regeneration but of power, fire, purging, the promise of the Father, tongues, tongues of fire, rest and refreshing, prophecy, visions, dreams, “I will pour out my Spirit,” boldness to speak, healings, signs and wonders, be filled with the Holy Spirit, receive the Holy Spirit, ask for the Holy Spirit endued with power from on high. He was fallen upon none of them. The Holy Spirit fell upon them, the gift of the Holy Spirit, and magnified God.

If you put all this together, the Bible is not speaking of regeneration and a new life but of power, equipping, and demonstrations of the Holy Spirit. Yes, some of these benefits would begin with salvation to a lesser degree. Being born again and filled with the Holy Spirit has the same goals of the kingdom. Yes, salvation is involved in some of these cases, but the gospel is preached (Acts 2:14–41, 8:5–14, 10:34–48, 11:14). In these passages, the baptism with the Holy Spirit and speaking in tongues confirms salvation and in one case happens at the same time as regeneration (Acts 10:34–48). But the Bible does not equate the two as simultaneous.

1 Corinthians 12:13 teaches that: At salvation, the Holy Spirit baptizes every believer into the Body of Christ. “For by one Spirit were we all baptized into one body.” By one Spirit they are

baptized into Christ, whereas in the baptism with the Holy Spirit, Jesus Christ baptizes believers with the Holy Spirit. In Corinthians, it's not with the Holy Spirit but by the Holy Spirit into the Body of Christ. The person himself is not being baptized with the Holy Spirit. He is baptized into the church. All Christian's are immersed and baptized into the Body of Christ, the church. They now have that common bond with other believers. It's a baptism of conversion, identity, and fellowship, and the Holy Spirit does it. In the case of the baptism with the Holy Spirit, it's Jesus Christ who does it (Matthew 3:11).

At conversion, the Holy Spirit gets you into Christ. The Holy Spirit is saying to Jesus, "I will baptize this person into you." Then after you are in Christ, Christ wants to fill you with the Holy Spirit. Jesus says to the Holy Spirit, "I will baptize this person with you; I will fill this new creation with you!"

The baptism of 1 Corinthians 12:13 is the same baptism of Ephesians 4:5, "One Lord, one faith, one baptism." This baptism is central. Without this baptism, no other baptisms have purpose. The term *baptism* or *baptize* is used in the Bible to describe at least seven different workings of the Holy Spirit. These words are verbs and nouns to portray what God is doing.

Jesus Christ dwelt in the tabernacle, the place of atonement (Numbers 7:89). The high priest entered into the Holy of Holies once a year to offer atonement for the sins of the people. The priest sprinkled the blood upon the mercy seat eastward and also before the mercy seat. Jesus, as Yahweh, dwelt above the mercy seat which was above the law. The Ten Commandments were in the Ark of the Covenant. But the believer was to look to a higher law of Jesus Christ and His mercy.

In the Holy of Holies was the Ark of the Covenant. The mercy seat covered the top of the ark. The preincarnate Son of God appeared in the cloud above the mercy seat. "And the Lord said unto Moses, Speak unto Aaron, thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark, that he die not; for I will appear in the cloud upon the mercy seat" (Leviticus 16:2). Before the high priest

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was allowed to enter the holy place, he was commanded to “take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil: And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not” (Leviticus 16:12–13).

The high priest was not allowed to look at the mercy seat without the blood applied to it. “And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times” (Leviticus 16:14).

If the priest looked at the mercy of God without the blood, he would die. If he looked at the Son of God in the cloud without the blood, he would die. It’s the blood that allows the mercy to flow to us. It’s the blood that appeases the wrath of God. The law which we all have broken was under the mercy seat and would break forth in wrath against us if the blood was not there. But the blood does no good apart from faith. The effectiveness of the blood flows through faith. The Ten Commandments were called the testimony because they are holy and they testified and do testify to God’s Holiness (Leviticus 6:13).

The commandments testified against the people, and they still do. No man can keep the law perfectly to attain the righteousness that a Holy God requires. Whenever the Bible speaks of an individual being righteous, it means he has faith in a blood sacrifice on his behalf. He is counted as righteous; it is imputed to him. His faith is righteous, and therefore, his whole life is. The Bible says, “And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless” (Luke 1:6). This refers to all the law, which includes sacrificial substitutional blood atonement.

Hebrews chapter 8:10–13 speaks of the new covenant indwelling of the Holy Spirit; Ezekiel 36 prophesies this regeneration and indwelling. He says nothing about being filled with the Holy Spirit and power. The baptism with the Holy Spirit is a promise made to all Christians (Acts 2:38–39); just like any

other promise, it becomes true in your life when you ask, then you receive. The promise that Jesus makes in Luke 11:13 seems to have no application to those people who believe they were filled with the Holy Spirit when saved. They would have to ignore this verse. “If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?”

To the Pentecostal Christian, this promise makes sense both during the time that Jesus spoke it and also after Pentecost in Acts 2. Even though the first baptism with the Holy Spirit could not be fulfilled until Pentecost, this promise is true to the nature of biblical promises and God’s people asking and receiving in His timing. This would be about a year and a half later either on the day of Pentecost or shortly after. And, of course, this promise in Luke 11:13 has full application to the entire church age.

More thoughts on Acts 2:38–39: The three thousand that got saved were given the promise that if they repent and are baptized in water, they shall receive the gift of the Holy Spirit. The Holy Spirit is a gift, whether it is the indwelling or filling. But Peter was speaking primarily of the filling (Acts 2:33). The 3,000 had just witnessed 120 believers speaking in tongues, which he said was a sign or evidence of the filling of the Holy Spirit (v. 33). Paul also teaches that tongues are for a sign or evidence. First Corinthians 14:21–22, “[T]ongues are for a sign, not to them that believe, but to them that believe not.” He was referring to the prophecy of Isaiah 28:1–13.

If I were a non-Pentecostal, I would not feel comfortable reading Isaiah 28:1–13. Jesus said tongues are a sign (Mark 16:17). Peter was making a statement of faith in Acts 2:38–39 that the promise is unto all who are called. But there’s no record of any of the 3,000 being filled with the Holy Spirit or speaking in tongues. The promise is unto all whom God calls, meaning it is available to them.

Let’s discuss John 20:22. It was after Jesus’s atonement that He breathed upon His disciples and said, “Receive ye the Holy Spirit.” It doesn’t say the Holy Spirit went into them, but it did

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because they already had the Holy Spirit with them. They needed Him “in” them as Jesus promised (John 14:17).

There are five cases in The Acts of the Apostles of believers receiving the baptism with the Holy Spirit (also called filled with the Holy Spirit), sometime after they were born again. The first case is in Acts 2:4. I’ve spent several pages showing that these 120 people were already born again. I proved that being born again does not require being baptized with the Holy Spirit. Nothing is said in this chapter about the 120 getting saved but rather the spirit being poured out upon the saved. Acts 2:18, “And on My servants and on My handmaidens I will pour out in those days of My Spirit, and they shall prophesy.”

The main point of this entire chapter is to show that the baptism with the Holy Spirit does not come automatically at the new birth. It cannot be argued from scripture that after the historic initial outpouring on the day of Pentecost, all believers automatically receive the baptism with the Holy Spirit at the same moment they are born again. But it can be proven that after the outpouring on the Day of Pentecost, all Christians now have the opportunity to receive the baptism with the Holy Spirit by asking for it (Luke 11:13). It’s now available. There is no evidence in the Bible, out of all the tens of thousands of believers in the world, of any receiving the baptism with the Holy Spirit on the day of Pentecost, except the 120 disciples. If the baptism with the Holy Spirit is not separate from regeneration, then all believers in Christ would have received it on that same day. Yet the Bible says nothing to show this!

You cannot build a church or a whole movement on Acts 2:38 as the Oneness people have. You must put Acts 2:38 with Acts 19:2. Because when you do, it shows the meaning of verse 38! Verse 2 reads, “[H]ave ye received the Holy Spirit since ye believed?”

(More on verse 2 later and how some twist its meaning.)

Both passages together reveal that the baptism with the Holy Spirit as well as baptism in water is not automatic with the new birth!

The four cases in Acts, chapters 8, 9, 10, and 19 put a resounding seal on this truth. But before I discuss these events, I want to talk about all the various kinds of baptisms in the New Testament. There are five in all. It is necessary to get a clear picture of all these because each has a specific purpose. This foundation of understanding and appreciating the different baptisms and their distinct role in the kingdom of God is essential to eliminate any confusion. It is a bit frustrating when people associate one baptism with another, in unscriptural ways. When people cannot really see the differences or the similarities between the five baptisms, an atmosphere of uncertainty is created, which affects faith and joy. When we visit the passage in Acts 19:1–7, you will see how essential it is to have this foundation.

The Five Baptisms of the New Testament

- (1) The baptism of John the Baptist in water.
- (2) The baptism of Jesus in water.
- (3) The baptism of the believer into the body of Christ by the Holy Spirit.
- (4) The baptism of the believer in water under the new covenant.
- (5) The baptism with the Holy Spirit, by Jesus Christ, with its evidence of speaking in tongues.

(1) John's baptism: There is a difference between John's baptism, Jesus's baptism, and the baptism of the believer in water in the new covenant. John's baptism was total immersion in water, like the other two, but his baptism was for the purpose of creating an atmosphere in Israel of anticipation and preparation for the Messiah and "that He should be manifest to Israel" (John 1:31). "Prepare ye the way of the Lord, make His paths straight." (Luke 3:4). The believer demonstrated this by being baptized unto repentance. John had a message of "repent, for the kingdom of heaven is at hand" (Matthew 3:2). John's baptism was called a "baptism of repentance" (Acts 19:4). Also, believers confessed their sins

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at the time of baptism (Matthew 3:6), unlike the other two water baptisms.

Our baptism should come immediately after confession of sin and repentance, but ours occurs after the cross; thus, it carries a greater magnitude of identification with Christ and celebration. John's baptism had some significance to the new birth because he preached the baptism of repentance for the remission of sins (Mark 1:4; Luke 3:3). Thousands were born again as they responded to John's message and baptism but not in the full sense of the new covenant which was after the glorification of Jesus (John 7:39). His baptism brought attention to old covenant new birth, but also pointed ahead to new covenant salvation and the baptism with the Holy Spirit. The new covenant is in Jesus's blood and did not begin until He died and rose again.

Under the new covenant, there is a new baptism in water. John the Baptist already initiated this, whereby it would symbolize, demonstrate, and consummate immersion into Christ's death, burial, and Resurrection. Those who had been baptized with John's baptism after the cross had to be rebaptized but, this time, baptized into Jesus (Acts 19:4–5). Jesus's disciples, under the old covenant before the cross, baptized people with John's baptism (John 4:1–3). Jesus Himself did not baptize. The Lord in His earthly ministry purposely did not baptize anyone in water because this would cause even more confusion in the church. **The two water baptisms point to the two distinct redemptions, old covenant and new covenant.** Apollos knew of only the baptism of John and needed to be taught the ways of God more perfectly (Acts 18:24–28).

John's baptism was a baptism of repentance. Believers were baptized at the same time they repented. In this respect, his baptism is similar to our baptism. We are commanded to be baptized when we repent. "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins" (Acts 2:38). Both baptisms have the fruits of repentance which are identification and celebration. Picture Jesus standing on the shores of the Jordan, watching the multitudes being baptized by John the Baptist and

the disciples. They are repenting and confessing their sins. Also, the Lord saw the 3,000 people on the day of Pentecost who gladly received the Word preached by Peter. All of these were baptized in water the very same day they repented. And throughout the book of Acts are more examples of following the Lord. Now imagine Jesus looking at you at the Judgment Seat of Christ concerning your belief and practice of water baptism.

(2) The baptism of Jesus: Jesus said that His baptism was for the purpose of fulfilling all righteousness (Matthew 3:15). Jesus's baptism has several meanings. Of course, He did not need to repent or confess sin. This became obvious to everyone as they heard God's voice from heaven speak, "[T]hou art My beloved Son; in Thee I am well pleased" (Luke 3:22). In John's baptism, believers were baptized unto repentance, confessing their sins. In Jesus's baptism, the Lord was baptized unto obedience with the Father's confession, "Thou art My beloved Son in Whom I am well pleased. The Lord was baptized in total surrender, submission, and unity with and to the Father and the Holy Spirit, in His humanity and ministry, and unto the death on the cross.

Jesus's forty days of temptation were right after His baptism. "Though He were a Son, yet learned He obedience by the things which He suffered" (Hebrews 5:8).

"I can of Mine own self do nothing. As I hear, I judge; and My judgment is just because I seek not My own will, but the will of the Father who hath sent Me" (John 5:30).

This set the example for Christians as followers of Christ to do the same. If the Son of God submitted Himself to water baptism at the risk of some people misunderstanding, then how much more should a mere human submit himself to water baptism shortly after being saved. The public identification and celebration with Jesus at our baptism puts a seal on our repentance.

"And Jesus, when He was baptized, went up straightway out of the water; and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him. And, lo, a voice from heaven, saying, This is My beloved Son, in Whom I am well pleased" (Matthew 3:16-17).

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At Jesus's baptism, He was anointed by the Holy Spirit for public service, and so are we. "How God anointed Jesus of Nazareth with the Holy Spirit, and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him" (Acts 10:38).

There is an anointing for each and every Christian at their public baptism. Even if you only have one witness, it is still public (Acts 8:36–40). Notice the blessing immediately after the Ethiopian's baptism. In verses 39 and 40, Philip was caught away and transported supernaturally to another location for more ministries. The eunuch from Ethiopia saw this miracle which inspired him to live for Jesus. If only the church would start obeying God with immediate baptism after conversion, then they would see more miracles.

In Jesus's earthly ministry, He fulfilled the righteousness of the law, living perfectly according to its ordinances. Joseph and Mary offered a pair of turtledoves (or two young pigeons) at His circumcision and so on (Luke 2:21–24). But Christ's ministry was also a transcending period of revelation and preparation from one covenant to another. The Father says to His Son immediately after His baptism, "This is My beloved Son in Whom I am well pleased." This sets the tone for our baptism.

The Father says publicly, "This is My beloved child in whom I am well pleased. I am well pleased because My child is being baptized into My Son in whom I am well pleased." Jesus's baptism pointed to His future baptism unto death (Matthew 20:22; Luke 12:49–50). **At His baptism, the Lord was anointed for surrender to His future death. And so are we at our baptism.** These two baptisms in the Gospels, John's baptism and Jesus's baptism, set the stage and begin to show the meaning of the following three baptisms in the church dispensation. We correctly interpret the new covenant by knowing the old covenant.

(3) The baptism of the believer into the Body of Christ when born again: That common bond that Christians have with one another through the saving grace of Jesus Christ is a reality because each has been baptized by the Holy Spirit into the body

of Christ. It's a spiritual baptism at the moment of conversion. "For by one Spirit were we all baptized into one body, whether we be Jews or Greek, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians 12:13). "Into one body" means the Body of Christ or Jesus. This verse is written in the context of body ministry when the church meets together. This is the one baptism of Ephesians 4:4–6, "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."

There are five statements in the New Testament (perhaps more) that can be applied to both baptisms: The baptism of the believer into the Body of Christ when born again and the baptism of the Christian in water under the new covenant (Romans 6:3, 6:4; Colossians 2:11, 2:12; Galatians 3:27). The New Testament believers practiced water baptism in the name of Jesus, recorded four times in the book of Acts, and taught in the twenty-seventh chapter of this book (Acts 2:38, 8:16, 10:48, 19:5). These five statements speak of "buried with Him in baptism," "buried with Him by baptism," "baptized into Jesus Christ," "baptized into His death," and "baptized into Christ." In every case, when the whole verse is read, there is a simultaneous connection between the two baptisms, especially Romans 6:3, "Know ye not that, as many of us as were baptized into Jesus Christ were baptized into his death."

Hebrews 6:2 says, "The doctrine of baptisms"—plural. Ephesians 4:5 says "one baptism." The Bible is teaching that Ephesians 4:5 refers to the baptism in 1 Corinthians 12:13 because this baptism is central. Apart from this one, no other baptisms will help a person—he is lost. Ephesians 4:5 is expanding this baptism to embrace all the others. All five baptisms are one in purpose. Christ is central in all of them. They all become one in Him. Read the context of Ephesians 4:2–6, and you will see what is behind this statement of "one baptism":

With all lowliness and meekness, with
longsuffering, forbearing one another in love,

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Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.

The context is: Fellowship of the believers in the unity of the faith. UNITY is the theme of the Ephesians passage. In fact, the theme of the whole book is “The Church, Christ’s Body” (Reference: Scofield Study Bible).

(4) The baptism of the believer in water in the new covenant: The whole body goes under the water (Acts 8:38–39; Mark 1:10). All three water baptisms of the Bible are total immersion. The very meaning of baptism requires this; our baptism is symbolic and spiritual identification with Christ’s death, burial, and Resurrection. Jesus’s baptism was symbolic and spiritual identification with His death, burial, and Resurrection. As you begin to go under the water, you die with Jesus. When you are completely under, you are buried with Jesus. Then you come up out of the water and are resurrected with Him. Those who choose to baptize universally everyone by sprinkling or pouring are not practicing biblical baptism but rather rebellion. Water baptism is a public identification and celebration in Jesus, giving testimony of the believer’s born-again experience. “And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one” (1 John 5:8). Baptism means completely saturated and immersed. In the Bible, water symbolizes the Word of God and the life of God (John 4:10, 14; Ephesians 5:26).

The New Testament shows that water baptism has a close connection with the new birth—not only symbolically but also spiritually—to consummate repentance and faith. Faith without works is dead, even at the time of conversion. The first commandments to the sinner are to repent and be baptized. “Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall

receive the gift of the Holy Spirit” (Acts 2:38). The sinner is to repent and believe the gospel (Mark 1:15), which involves water baptism.

What if someone said to John the Baptist, “I’m not ready to be baptized.” What would he say to them? The New Testament clearly and emphatically teaches that repentance, unto life in the new birth, involves water baptism. “John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins” (Mark 1:4). “He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mark 16:16). To argue that the second half of (Mark 16:16) doesn’t say anything about baptism, shows a lack of understanding because there is no need to be baptized if you don’t believe.

Denominations and religious groups who don’t practice same-day water baptism debate these passages with fancy talk. What does 1 Peter 3:21 mean? “The like figure unto which even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.” The context is the literal water of the flood of Noah (v. 20). This passage means: The answer of a good conscience toward God, in true repentance in obeying His first commandment to be baptized. The conscience is convicted by the Resurrection of Jesus Christ, to give testimony, to come up out of the water in resurrection life and power. You cannot ignore this verse, by focusing on “the filth of the flesh,” and try to change it. God is talking about biblical baptism, not taking a bath. You have to understand the proper place of mercy, grace, faith, repentance, and good works, or you will be ducking scripture for the rest of your life.

What does Acts 22:16 mean? “And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” Ananias is speaking to Paul three days after Paul’s encounter with Jesus on the road to Damascus (Paul’s name being Saul at that time). Paul was saved during his encounter with Jesus but was baptized in water three days later. Evidence of Paul’s salvation is seen in his response to Jesus and what Jesus

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said to him (Acts 9:4–9, 22:10, 26:14–19). Also, Ananias greets him as Brother Saul (Acts 9:17). In Acts chapter 2, Peter refers to the multitude of Jews as men and brethren because some were saved and some were not. We know that about 3,000 were saved, but we don't know how many were there because Acts 2:41 says, "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."

So it is obvious there were more than 3,000 people listening to Peter speak. God's first universal commandment upon conversion to everyone is to be baptized, but here, Jesus commands Saul or Paul to go into Damascus. Why was Saul not baptized on the way? And what does Acts 22:16 mean? "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Immediately after Saul's encounter with Jesus, he was blind and with a company of nonbelievers for three days. Blind people can certainly be baptized, but Saul was with unbelievers, and God knew He would heal Saul's eyes three days later and baptize him. There are situations, like with Paul, where people just don't have the opportunity to be water baptized. Another example is the thief on the cross (Matthew 27:44; Luke 23:39–43). Some people get saved on their deathbed. Others are martyred soon after believing in Jesus Christ. Sometimes there is no water available. So it is not absolutely essential to be baptized to be saved. But we do see Paul being baptized as soon as the opportunity arose, even before he broke his fast (Acts 9:18–19).

Many denominations and other groups of churches have taken these exceptions as a license to disregard the common practice seen in the Bible. This type of rationale is not honest and will get you into trouble. What does Acts 22:16 mean? It means what it says. All recorded accounts in the Bible on Paul's conversion and baptisms mean what they say without contradiction. If Paul was saved and born again on the road to Damascus, which he was, then he was cleansed from his sins. They were washed away. The reason Acts 22:16 can say what it says is because Christians have a continual washing and cleansing from

all sins in the present. The once for all sacrifice extends to the present time.

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 John 1:7–9)

Paul was three days old in the Lord; Ananias may have been Paul's first fellowship with another Christian. Paul, in essence, is doing what we do after salvation. We confess our sins, and they are washed away by calling on the name of the Lord. Our sins are already washed away, but we need to confess them before God and sometimes before others for conscience's sake and for fellowship with the Lord and others. If a Christian never calls on the name of the Lord for forgiveness and cleansing, he is a liar and his sins are not cleansed (1 John 1:8–10).

Verse 9 says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But Paul's case has more significance because he is connecting all this with water baptism. He is consummating his faith, his cleansing, and washing in Jesus by being baptized in water in Jesus's name.

First Peter 3:21 says baptism saves by the answer of a good conscience. Acts 24:16 says to always have a conscience void of offence. Hebrews 10:22 says, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

What does John 3:5 mean? "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

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Water is symbolic of the Word of God and the life of God. We are born again by the Word of God and the life of God. But is that all that this passage means? Why would Jesus use the term *water* when He could have said “the Word?” It’s because He is also referring to water baptism. Those exceptions, Christians who do not have a chance to be water baptized, are born of water (the Word of God) and of the Spirit. Those Christians who do have a chance to be water baptized, they are born of water and of the Word and of the Spirit. “And there are three that bear witness in earth, the Spirit, and the water and the blood; and these three agree in one” (1 John 5:8).

Again, what would John the Baptist say to someone who said, “I’m not ready to be baptized, and besides that, I don’t think it’s necessary to be baptized in order to be saved?” The big question is this: **How is God going to judge individuals within the Assemblies of God and other groups who don’t practice the Bible on same day water baptism?** These individuals are following the leadership in what may be a good conscience—maybe. God will judge all of us according to the light we have. But who is more accountable? Where is God’s judgment going to fall? It will definitely fall upon the pastors more than the congregations. But the state, national, and worldwide leadership, including the Bible colleges will have a much greater and severe judgment.

(5) The baptism with the Holy Spirit with its initial evidence of speaking in tongues. You can derive at pure doctrine in two ways. First, you observe everything that the Bible is saying about a subject. Then you put all the aspects together as one unit of truth. Second, if you have done this, and you are still confused, then you can try using a possible main foundational thought and see if this harmonizes with all scripture. And if this doesn’t work, try another one. But don’t make presumptions about the Word with a controlling attitude; just let the Word speak.

Five times in The Acts of the Apostles, Jesus Christ baptized believers with the Holy Spirit. The first time is Acts 2:1–21 where about 120 disciples received Acts 1:15. God initiated this in a dramatic way by filling all the house with a rushing mighty wind

with cloven tongues as of fire sitting upon each of them. All of them spoke in tongues; each spoke in another language which was unknown to them. Of course, this Acts 2 experience cannot be used to teach that the Baptism comes after regeneration because this is the first case in history. I am summarizing these five accounts but will expound more on them later in this chapter.

The second time is Acts 8:12–24. The Samaritans believed and were baptized in water. Afterward, the apostles laid hands on them to receive the Holy Spirit. Speaking in tongues is not recorded here, but something happened that was very noticeable to Simon, which probably was praying in tongues. This assertion is based upon the entire teaching of the Bible regarding speaking in tongues and upon the nature of the Bible itself. As with any writing, all details of an event are not always recorded. One account of the four gospels may record aspects of the same event that the other gospels don't. We need the whole of the Bible to interpret correctly individual scriptures.

The third time is Acts 9:1–19. Saul was filled with the Holy Spirit (or baptized with the Holy Spirit; they are used interchangeably in the New Testament, Acts 1:5, 2:4) three days after his salvation experience. Speaking in tongues is not recorded here, but we know Saul, who is also called Paul, spoke in tongues (1 Corinthians 14:18). So when did he begin to speak in tongues? Well, according to Acts 2:4 and 19:6, most likely when he was filled with the Holy Spirit.

The fourth time is Acts 10:1–11:18. Cornelius, his household, his kinsmen, and near friends were baptized with the Holy Spirit and spoke in tongues at the same time that they were saved. In this case, God filled them with the Holy Spirit at the moment of salvation in Christ, and they spoke in tongues. God does it this way sometimes today, and speaking in tongues is the evidence. A Christian today who doesn't pray in tongues cannot use this passage to claim he was baptized with the Holy Spirit when born again because he's not speaking in tongues as these people were.

The fifth time is Acts 19:1–7. Paul asked the disciples of Ephesus: "Have ye received the Holy Spirit since ye believed?"

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Some interpreters have played with the Greek participles in Acts 19:2 and Acts 1:8 to change the participle in 19:2 from “since” to “having” and the participle in 1:8 from “after” to nothing at all, which is ridiculous. But “having believed” or “since ye believed”—these two expressions mean essentially the same thing. For example: Did you understand what he said having talked to him? To have one is not always to have the other one. This belief also assumes people did not exercise faith in Jesus Christ until the Day of Pentecost, and it denies Old Testament regeneration.

Speaking In Tongues

In Acts 19:1–7, all people involved here received the baptism with the Holy Spirit and spoke in tongues. This clearly happened after their born-again experience. So when we put all five cases together, we can conclude that the baptism with the Holy Spirit comes after salvation, but occasionally, it will come at the moment of salvation, and in each case, speaking in tongues will be the initial evidence. In the three cases where it records tongues, it never says some of them spoke in tongues but rather says they all spoke in tongues (1:4) or strongly indicates they all spoke in tongues (10:44–46, 19:6, 7).

Some use the question in 1 Corinthians 14:30, “Do all speak in tongues?” to teach that it’s not God’s will for all Christians to speak in tongues. But the entire content of this question is the church meeting together as a group. It’s referring to speaking in tongues in the church service, not the praying in tongues of everyday prayer life by believers. It’s been my experience that those who teach this don’t speak in tongues themselves.

The biblical doctrinal position regarding the baptism with the Holy Spirit with the evidence of speaking supernaturally in a language unknown to the person by the power of the Holy Spirit is reinforced as you study the rest of the Bible on this topic. Consider these five cases in Acts, my teaching on atonement and Old Testament regeneration, Isaiah’s prophecy concerning speaking in tongues (Isaiah 28:1–13), Joel’s prophecy concerning the

latter day outpouring of the Holy Spirit (Joel 2:27–32), Jesus’s prophecy on speaking in tongues (Mark 16:15–18), Jesus’s promises in (Luke 11:13 and 24:49), John the Baptist’s prophecies in (Matthew 3:11–12; Mark 1:8; Luke 3:16–17; John 1:33–34), the teaching on speaking in tongues in 1 Corinthians chapters 12, 13, and 14, sound teaching on all five different baptisms, and also the power and spiritual zeal that’s distinctly noticeable among Pentecostal Christians; although they are imperfect people, and sometimes, that zeal can be misdirected as seen in 1 Corinthians.

But, nevertheless, the extra power is still obvious. All this along with the remaining teaching in this chapter should be enough to convince any non-Pentecostal Christian that he does not have the baptism with the Holy Spirit, that speaking in tongues is the evidence, and that he needs to receive it. God gives a commandment to all Christians to be filled with the Holy Spirit! “But be filled with the Holy Spirit, Speaking to yourselves in psalms and hymns and spiritual songs” (Ephesians 5:18–19). What happened to the 120 disciples in Acts 2:4? It says they were filled with the Holy Spirit. What happened to them when filled? It says they spoke in tongues. Okay, so there you go: do those.

Many in the church today do not read nor study 1 Corinthians chapters 12, 13, and 14 with pure objectivity. They have been influenced by propaganda which is unscriptural. The only negative thing these chapters say about tongues is the misuse when the church meets together. There is diversity of tongues, public and private. In church, there should be an interpreter. Any good thing from God can be misused. Paul takes this opportunity to give us sound teaching on the use of the nine gifts of the Holy Spirit and the ministry of the Body of Christ as well as many other things.

Isaiah prophesies that speaking in tongues itself is a rest and a refreshing to the person who is doing it (Isaiah 28:12). Anyone who prays in tongues knows this to be true. These two words describe the basic benefit. This is a sign to nonbelievers of the rest and refreshing that is in Christ (1 Corinthians 14:21–22). It’s a sign for him to believe in the Lord Jesus Christ. Tongues is also

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a sign to the Christian who is an unbeliever in tongues. Isaiah predicts that many will not heed this sign.

Start reading in 1 Corinthians 12:1 and read through to the last verse of chapter 14 and make note of every good thing about tongues. Then, can you tell me praying in tongues is not for every Christian? Speaking in tongues and the interpretation of tongues are two of the nine gifts that can be used when the church meets together (1 Corinthians 12:10, 14:5). This edifies the church. He that speaks in an unknown tongue speaks unto God; that's good (14:2). In the spirit, he speaks mysteries; that's good too (14:2). He is edified spiritually; that's good (14:4).

Some people in the church have been so propagandized that they actually believe that the word *edify* is a bad word. Look it up in the dictionary. It means to instruct or improve morally or intellectually. Also, to educate, teach, coach, train, guide, enlighten, inform, cultivate, develop, and improve. "I would that ye all spoke with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (14:5). This verse reveals God's will for all Christians concerning tongues as the heart of Paul aligns with the knowledge and will of God. He would that they all spoke in tongues.

Speaking in tongues is getting your mind out of the way and praying with the spirit. It is praying with your spirit and with the Holy Spirit together. "[M]y spirit prayeth" (14:14) along with Acts 2:4, "[S]peak with other tongues as the Spirit gave them utterance." There is unity with the spirit of a Christian and the Holy Spirit. **As with the inspiration of scripture, speaking in tongues is a supreme case of humanity yielded to divine sovereignty. It is the perfect blending of humanity with divinity. You speak as the Holy Spirit gives you utterance. Why would any Christian not want to speak in tongues?**

"I thank my God I speak with tongues more than you all" (14:18). Here again, we see the heart and experience of Paul aligning itself with the heart and will of God. "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues" (14:39). It

is the baptism with the Holy Spirit that enables a Christian to pray in tongues (Acts 2:4, 19:6). A believer cannot speak in tongues until he's filled with the Holy Spirit. That's why it is the evidence. No one will speak in tongues until they believe and yield to the filling of the Holy Spirit.

I started speaking in tongues, when I decided to one day. This wasn't because of a gift that others don't have. But it happened five months after I received the baptism with the Holy Spirit. I could have spoken in this new prayer language the same day that I was filled with the Spirit. I just didn't realize it was so simple to do! Finally, I yielded my voice to God and decided not to speak in English. It's like anything else in the Christian life. You do it by faith.

I was sitting in my living room by myself, and with no great emotion, I simply began to pray in a language unknown to me. Did I know what the first syllables or words would be? No, I did not. Even when we speak in our native language or tongue, often we do not know even a fraction of a second before we begin, what we will say. In addition, the flow of tongues sounds to me just as fluent and articulate as any other language unknown to me that I've heard when someone speaks in their native tongue.

God has given me many languages. When I pray in tongues, most of the time I pray in a particular tongue. But if I want, I can switch over to a different one. And like with English or whatever our native language, we have the liberty to start or stop, but often our spontaneous emotions decide.

People misunderstand God's teaching on tongues in 1 Corinthians, chapters 12 through 14. When a Christian speaks in tongues in their private prayer life, it is not one of the nine gifts of the Holy Spirit to manifest when the church meets. That's where people miss it! They assume it is, and so they restrict it to that. But the entire context of chapter 12 is referring to the church assembly. These gifts are for the Body of Christ, the church. They are ministry gifts.

Notice, that when Paul lists the nine gifts of the Holy Spirit in 1 Corinthians 12:8-10, he describes the gift of tongues as "various

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kinds of tongues” verse 10. And then again in verse 28 he calls this gift “diversities of tongues.” He then paraphrases it in verse 30 when he says, simply “tongues” “Do all speak with tongues?” This means that individuals who have the gift of tongues to manifest at church, can also speak with tongues in many languages.

Most Christians, who pray in tongues, will tell you that it always seems to be in the same tongue or language; so Paul is not referring to our personal prayer life in 1 Corinthians 12:30, when he asks the question “Do all speak in tongues?” In addition, notice the eight ministry gifts that he lists in verse 28. Then verses 29-30 raise the same identical question concerning five of these gifts, plus the interpretation of tongues. The interpretation is needed for all present who don’t know what is being said, explained more in chapter 14. I don’t need an interpreter when I pray in tongues in my personal prayer life.

You see, every Christian can pray for the sick but few have the gifts of healing. That’s why in verse 30 Paul asks, “Have all the gifts of healing?” He also asks “Are all teachers?” (Verse 29) We know it’s God’s will that all believers teach some, but not all have the gift, or office of teacher. And the same narrative is true of all nine gifts mentioned here. The testimony of Jesus through every Christian is the spirit of prophecy (Revelation 19:10), but only some have the gift of prophecy, as in “thus saith the Lord.” Few have the gift of faith, verse 9, but every Christian exercises faith! And so it is with tongues. It’s God’s will for all Christians to have this awesome prayer gift, but all do not have the ministry gift of tongues to be interpreted, which is what Paul is referring to when he raises the question, “Do all speak with tongues?” (Verse 30)

First Corinthians chapter 13 continues the same theme of gifts in the context of relationships, but with a focus on love. Then chapter 14, again, the entire context is about a church congregation, “How is it, then, brethren? When ye come together...” verse 26; The exceptions are when he discusses our personal prayer life concerning tongues, or simply states it’s benefits for the individual who is doing it, either in private or public. These are in verses 2, 4, 5, 14, 15, 17-19, 28 and 39. This is because it’s essential to com-

pare the two environments concerning speaking in tongues! We need to see every purpose for tongues, and the contrast between public and private.

People, who don't speak in tongues, have an extreme interpretation of 1 Corinthians 14:20-22. This restricts the purpose of tongues to only a sign for unbelievers, and a pacifier for the immature Christian. They forget that Paul in these three chapters is teaching on the ethical use of tongues publicly, as well as wisdom and love in the use of any gift for the edifying of the church! Paul was not immature, and he spoke in tongues more than anyone, not just for a sign!

"I thank my God, I speak with tongues more than ye all; Yet in the church I had rather speak five words with the understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (1 Corinthians 14:18-19).

First Corinthians 14:20-22 is referring to Isaiah 28:11-13. I think that everyone who speaks in tongues would agree that its basic benefits are exactly like Isaiah 28:12 predicts, rest and refreshing! 1 Corinthians 14:21-22 speaks of Isaiah's prophecy being fulfilled as a sign to the unbeliever that there is rest and refreshing in tongues, and in Christ, yet they will not hear! Who will not hear? The unbeliever will not hear both. Also, believers, who are unbelievers in tongues for themselves, won't hear the one. Thus the prophecy has a triple purpose. It sends a message to three groups of people: tongue-talking Christians, non tongue-talking Christians, and unbelievers.

"For with stammering lips and another tongue will he speak to this people. To whom he said, this is the rest by which ye may cause the weary to rest, and this is the refreshing; yet they would not hear" (Isaiah 28:11-12).

First Corinthians 13:1; 14:10-11, with Acts 2:6, indicate that when a person speaks in tongues, it is usually in one of the languages on earth, but occasionally it may be a heavenly language. We also need to understand that Isaiah 28:11 describes two things, not just one, "stammering lips and another tongue." At times, tongues can be in a stammering form. Stammering lips means—to

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speak or say something with unusual pauses or repeated sounds. Also to hammer, persist, and proclaim. This might mean that the believer is engaging in fierce warfare against the enemy. Or it could be something else. First Corinthians 14:2 says “in the spirit he speaks mysteries.” That’s a small “s” meaning the human spirit. Another observation is that an interpretation of tongues would not necessarily have to be word for word, but could be a paraphrasing, as in Daniel 5:25-28.

Many Christians who don’t speak in tongues seem to give good reasons for their decision, but they fail to understand Corinthians or other scriptures on tongues. Their explanations are really quite unscriptural. For example, they might say, **One:** “The Bible says not all speak in tongues, it’s a gift for only some.” **Two:** “To me, being filled with the Holy Spirit is living a Spirit-filled life.” So they never make a scriptural distinction between the initial infilling to equip them and the manifestation of a Spirit-filled life afterwards. **Three:** “I want to control what I say.” Well, it’s not up to us to control our life. We are supposed to put our life in God’s control. Speaking in tongues is an excellent experience of allowing God to take over. **Four:** “Tongues has been abused.” Well, any good thing from God can be abused, even salvation. We shouldn’t walk away from the blessings of God because others are misusing them!

I’m with Paul. I thank God I speak in tongues a lot. Tongues, as the initial evidence, and its importance in the life of every Christian cannot be overstated. Sometimes I will pray in tongues in a general way with no certain purpose in mind. At other times, I will become very anointed in doing so. Then as I continue, I will have a sense of what I’m praying for. Often the result will be a very clear understanding of something in my life or theology. In every situation, it produces a joy, faith, rest, and refreshing in me because I know things are getting done in the spiritual realm and will be manifest in the natural. Jude 20 says, “But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit.”

Second Corinthians 10:4 says, “For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.”

Speaking in tongues is a mighty weapon in prayer. The Holy Spirit speaking the right words with your spirit and burden is an effective weapon to pull down the strongholds of the devil. Intercessory prayer is greatly empowered by praying in the Spirit (tongues). We can do battle by praying with the understanding and also by praying with the spirit (our spirit; 1 Corinthians 14:14–15). We have communication in English and with tongues. With this combination along with effectual fervent prayer and a righteous life, we can avail much (James 5:16).

I have been in the Assemblies of God a long time with many different pastors. They seldom talk about the wonderful blessings of being filled with the Holy Spirit and speaking in tongues. From time to time, leaders should be saying something, even if it’s a comment or two about the benefits. This will build faith and a hunger and a thirst in the people to receive. Then, when there is a sermon on the baptism with an altar call, they will be in a better position to receive.

Talk to your congregation about the benefits of the baptism. This will create a thirst in them (John 7:37–39). When I received the baptism with the Holy Spirit, I gained five distinct things. It was like a baptism in love. It became so much easier to love people. Second, it was like a baptism in power. I gained more boldness to speak with the power of God. Third, divine healing became more personal to me. I began to see it as my right as a child of God. Fourth, I became more aware and attuned to warfare with the devil. Finally, I gained more power over sin with more affection for holiness.

I would not tell people to seek for the Holy Spirit baptism but to thirst for it. Are you thirsting as with righteousness? God can’t fill you with the Holy Spirit until you draw close to Him. That’s how you get filled. If your life is already filled up with seeking other things, then how is He going to fill you with righteousness?

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The same principle applies to salvation. Blessed are the poor in spirit, for theirs is the kingdom of heaven. “Blessed are they that mourn, for they shall be comforted” (Matthew 5:4). Even though you may be a so-called happy sinner, with your act together, once you recognize your spiritual poverty, without Christ, you will turn to Him.

The promise in John 7:37–39 says that if you thirst and believe, you will receive. Those are the two conditions for receiving the baptism. Do these, and the Holy Spirit will fill you. Stand on that promise. But understand and be encouraged because these two things purify you.

Thirst and believe! Ask and receive!

The Holy Spirit can’t fill you if you are already full of things, like TV, food, ungodly relationships, too much work, and distracting business. You will have to empty yourself to create a vacuum so that your hunger and thirst can be directed toward His presence in your life.

In Luke 24:49, Jesus told His disciples to wait in Jerusalem until they were endued with power from on high. He did not tell them to wait and seek. You see it again in Acts 1:4. They were commanded to not depart from Jerusalem but to wait for the promise of the Father that would come in a few days. The rest of the account in chapter 1, leading up to Acts 2:2, is not a situation of seeking but of continuing in prayer and supplication with one accord and taking care of the business of Judas’s replacement.

All 120 people received the baptism on the day of Pentecost found in Acts 2:4. Not eighty, not sixty, not even 110, but all received because the leadership was doing what they were supposed to do. If you say to me, “That’s not fair. This was a special case of the sovereign moving of God,” my reply is that every case is special and sovereign.

Modern ministry has made a grave mistake. To encourage those who have sought for a long time, they tell of stories of people receiving the baptism after seeking for years. This implies

that it was God's will to postpone the manifestation, but it is pure presumption about God. These discourage the young ones, the first-timers, and the early seekers. Their faith follows the examples given. And that's exactly what they get: delay! If the enemy can put off the Holy Spirit baptism, the Christian may never believe to receive.

Pastors don't have to tell stories to encourage people. They should just preach the Word. If you're going to share a testimony, make sure it lines up with the Bible. In the Scriptures, believers always received on the same day. Ministers, you have multitudes in the Assemblies of God churches going forward, trying to receive but never getting the Holy Spirit Baptism. Everything from God is through faith. Since faith comes by hearing the Word (Romans 10:17), then it is paramount for the preacher to have a thorough understanding of the Word. He needs to be very clear when articulating the truth of the baptism with the Holy Spirit.

Faith comes by hearing the Word. The Assemblies of God have an imbalance. There's a lot of forceful preaching and challenge to lay everything aside to seek, yet there is very little scriptural teaching on faith. The people need to hear examples. No matter how simple some of the passages are, their faith needs to hear it proclaimed and practiced.

Some people can't receive the baptism until they first go through deliverance. They are still being oppressed by the devil because of past associations with the occult or a cult. Some examples are Jehovah's Witnesses, Christian Science, Mormonism, Freemasons, secret societies, astrology, horoscopes, zodiac, charms, spells, fortunetelling, divination, hypnosis, handwriting analysis, tarot cards, water divining, and mediums.

This is a quote from the book *Smith Wigglesworth: The Secret of His Power*. On page ninety-three, it says:

Because Smith Wigglesworth was so attuned to the Holy Spirit of God, he was keenly aware of satanic activity. Whether or not it is possible, for a person who has been

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baptized with the Holy Spirit, to be possessed by an evil spirit is the topic of endless arguments in Britain today. Wigglesworth claimed that this was possible. He had dealt with such cases and had seen them delivered.

Take note that this was in reference to demonic possession of a Spirit-filled Christian. I'm not even talking about that but the demonic oppression, not possession, of a believer who isn't Spirit-filled.

These Christians need to go through two steps for deliverance. They never have confessed the sin and renounced the devil's activity in their life. In some cases, people didn't even know it was wrong. The demonic presence on them is a hindrance to receiving the baptism with the Holy Spirit. First, specifically confess past sins of involvement in a cult or the occult, then ask for forgiveness in Jesus's name and renounce that involvement. Second, command the devil's activity to leave your life. So it's a confession to God and a rejection of the sin. Also, it's a direct command to the demon, in Jesus's name, to depart.

A Critique of Billy Graham's Book,
The Holy Spirit, Chapter 5

Billy Graham taught in chapter 5 of his book, *The Holy Spirit*, that the baptism with the Holy Spirit is not a separate experience which can be received after salvation but comes simultaneously when born again. Ironically, the book came out in 1978, the same year I received the baptism with the Holy Spirit. I was blessed with the baptism in March but did not speak in tongues until August.

Later on that year, I read Graham's book. I am very familiar with his teaching on this topic. Early in my Christian life, Baptist friends taught the same concepts. If you want, read his chapter and mine together and compare the two ideas. Many things I've already said cover points in Billy Graham's book. But I need to address specifically any erroneous statements. I know by my own experience a believer can receive the baptism with the Holy Spirit without speaking in tongues. But it's not God's intent since the evidence is not complete.

It's very important to look at all the Scriptural expressions about the baptism with the Holy Spirit. Billy says that the Bible speaks directly of this topic only seven times. He also states that Scripture doesn't say Paul was baptized with the Holy Spirit in Acts 9. But a reading of the Bible shows that the Scriptures use "baptized with the Holy Spirit" and "filled with the Holy Spirit" interchangeably.

Jesus said in Acts 1:5, "For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days from now." When this was fulfilled in Acts 2:4, the passage mentions nothing about baptism but says, "And they were all filled with the Holy Spirit." Acts 9:17 says Paul was filled with the Holy Spirit. Thank God those 3,000 people who were saved on the Day of Pentecost did not require a proof text from Peter (Acts 2:37-41). Because neither did God provide one in the Old Testament. The multitude was inquiring how this could be happening to the 120 disciples, speaking in other languages known to them but not to the disciples.

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Peter preaches a sermon to the people, explaining the phenomenon by saying, “But this is that which was spoken through the prophet, Joel.” Peter goes on to quote and even paraphrase some of Joel 2:28–32. Joel’s prophecy says nothing about being baptized with the Holy Spirit, filled with the Holy Spirit, or speaking in tongues! Yet, these 3,000 Jews and proselytes responded in simple faith to be saved.

Twenty-seven times, Scripture describes the Baptism with the Holy Spirit. These verses are listed here.

Joel 2:28–29, “I will pour out My Spirit upon all flesh.”

Matthew 3:11, “He” (Jesus) “shall baptize you with the Holy Spirit.”

Mark 1:8, “He” (Jesus) “shall baptize you with the Holy Spirit.”

Luke 3:16, “He” (Jesus) “shall baptize you with the Holy Spirit.”

John 1:33, “The same is He” (Jesus) “who baptizeth with the Holy Spirit.”

Luke 11:13, “How much more shall your heavenly Father give the Holy Spirit to them that ask Him.”

Luke 24:49, “The promise of my Father upon you.”

Luke 24:49, “Ye be endued with power from on high.”

Acts 1:4, “The promise of the Father.”

Acts 1:5, “Ye shall be baptized with the Holy Spirit.”

Acts 1:8, “Ye shall receive power after the Holy Spirit is come upon you.”

Acts 2:4, “They were all filled with the Holy Spirit and began to speak in other tongues.”

Acts 2:17, “I will pour out of My Spirit upon all flesh.”

Acts 2:33, “The promise of the Holy Spirit, He hath shed forth this, which ye now see and hear.”

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Acts 2:38, “The gift of the Holy Spirit.”

Acts 8:15, “That they might receive the Holy Spirit.”

Acts 8:16, “As yet He was fallen upon none of them.”

Acts 8:17, “And they received the Holy Spirit.”

Acts 8:18, “The Holy Spirit was given.”

Acts 9:17, “Be filled with the Holy Spirit.”

Acts 10:44, “The Holy Spirit fell on them.”

Acts 10:45, “Poured out the gift of the Holy Spirit.”

Acts 10:46, “For they heard them speak in tongues.”

Acts 10:47, “Receive the Holy Spirit.”

Acts 11:16, “But ye shall be baptized with the Holy Spirit.”

Acts 19:2, “Have ye received the Holy Spirit since ye believed.”

Acts 19:6, “The Holy Spirit came on them, and they spoke with tongues, and prophesied.”

Billy Graham taught that there is one baptism with the Holy Spirit at the moment of salvation, but there are many fillings possible later. He taught that what some call baptism may really be fillings in Scripture, a thing of semantics. Graham based this on one isolated case in the entire Bible, Acts 4:24–31. But when I meditated upon the list of twenty-seven verses and examined everything in the book of Acts, I was convinced Christians are receiving the baptism with the Holy Spirit after being born again! The apostles didn't make special trips, just so believers could get another filling. Also, the apostles didn't get people saved by praying for them to receive or be filled with the Holy Spirit.

The New Testament speaks of salvation as believing in the Lord Jesus Christ and repentance from sin, not as hands laid on you to receive the Holy Spirit. When the apostles came to speak to the Samaritans in Acts 8, and Ananias came to Paul in Acts 9:17–20 and also when Paul met the disciples at Ephesus in Acts 19:1–6, nothing was said about repentance, faith in Jesus, or getting saved. As the Holy Spirit came on the disciples in Acts 19:6, they spoke in tongues. That means they received the same baptism as did the disciples in Acts 2:4 who also spoke in tongues as a result.

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Despite the fact of Acts 8:5–17 giving us abundant confirmation that the Samaritans were converted to Christ by the preaching of Phillip the Evangelist, non-Pentecostal Bible colleges still teach that they were not saved but only emotionally stirred. They make the assumption that the Samaritans because of their bitter relationship with the Jews were not really saved but give no Scriptural verification!

In order to discredit the accounts in Acts establishing sound doctrine for the baptism with the Holy Spirit as separate from salvation, such teachings search for reasons to call these unique. They say these were only for the early church, not intended to be repeated in the church age. The events in the book of Acts are said to be representative of four groups of people. The Samaritans in Acts 8 represent all Samaritans; Paul in Acts 9 is an example of persecutors. Cornelius and company in Acts 10–11 represent Gentiles, and the disciples at Ephesus in Acts 19 typify belated believers. **What presumption upon Scripture!** Who gives anyone a right to impose such ideas? There is no scriptural verification for these imagined segregated actions of God.

The early church did not need this symbolism. Jesus already commanded the apostles and other disciples to go into all the world to preach the gospel to every person (Matthew 28:19–20; Mark 16:15–20; Luke 24:47–48; Acts 1:8–9). Acts 8:1, 4 happened before Phillip’s preaching to the Samaritans. It says, “[A]nd at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles... Therefore, they that were scattered abroad went everywhere preaching the Word.”

Concerning Phillip preaching to the Samaritans, Billy says it was the first time the Gospel was preached outside Jerusalem. That’s not correct according to Acts 8:1, 4. Jesus preached the Gospel all over Israel and even spoke to a Samaritan woman in John 4. The whole book of Acts is ministry in uncharted territory.

God chose these four events to be recorded in Scripture along with a fifth one, about the 3,000 souls in Acts 2. He has His rea-

sons, and we have to be careful with our conclusions. Yes, the story in Acts 10:1–11:18 concerning Cornelius, a Gentile, is very exceptional. God got Peter to Cornelius by giving them both a vision, showing Peter that he and other apostles as well as Jewish Christians were not totally free in their conscience to keep company or come unto one of another nation (Acts 10:28–29; Galatians 1:12–14). They knew about the great commission to go into all the world and preach the Gospel. But they were still trying to sort this out according to their Jewish customs.

The believers were not functioning as free from the law. Peter needed to go inside Cornelius’s house and share the Gospel (Acts 11:12). Cornelius was unsaved, but he was a man of prayer and fasting, seeking God (Acts 10:30–33). God wanted to save him, his kinsmen, and near friends (Acts 10:24). While Peter preached the Gospel, the Holy Spirit fell on them, saved them, baptized them with the Holy Spirit, and they all spoke in tongues (Acts 10:43). Jesus saved and baptized them with the Holy Spirit at the same time.

God has this example only once in Acts, but He has done this throughout history. The Lord will do this today occasionally, but it’s not the norm. We should follow the book of Acts example. It was a sovereign move of God upon those converts to speak in tongues to set Peter and the apostles free. Their main bondage was not to keep company or come to their house (Acts 11:1–3). But, also, they were not completely free in sharing the Gospel with the Gentiles (Acts 10:44–48, 11:15–18). So God used tongues as a sign for the apostles. Tongues have many purposes in the church. They are a sign to the unbelievers (Acts 2:5–6; 1 Corinthians 14:21–22). But we can’t separate this by teaching that tongues had only one function in this account. Trust me, these new believers continued to pray in tongues on a daily basis. “For they heard them speak with tongues, **and magnify God.**” (Acts 10:46).

According to Billy’s book, it doesn’t matter if Paul called Jesus “Lord” on the road to Damascus and that translations capitalize “Lord;” it still may mean “lord” in a lesser sense. I don’t know about you, but if I were lost and had an encounter with

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Jesus like that, I would probably call Him “Lord” with a capital L and get converted on the spot. Ananias calls Paul a brother, yet according to this reasoning, it might imply something else besides a brother in the Lord. It doesn’t matter what Jesus said to Ananias about Paul. Let us not have Paul saved before he was filled with the Holy Spirit. But if we believe he was saved on the way, we must call it a filling, not the baptism with the Holy Spirit.

The Bible in Acts 19:1–2 called these men disciples, and Paul asked them if they had received the Holy Spirit since they believed. Still, this unscriptural teaching begins by calling them professing disciples, thus painting a narrative. According to this unfair narrative, it’s not relative that Scripture states that these twelve disciples spoke in tongues. Dr. Merrill Tenney has the final word on this. He calls them belated believers. Then Brother Billy casts doubt that these tongues are the real tongues of the Bible, even though Acts 19:6 says, “They spoke with tongues and prophesied.” (Yet, according to him, it may not be the same tongues that the Bible speaks of in 1 Corinthians 14 or at Pentecost; we are not told.)

Oh my! In addition, the typical noncharismatic response to the term *prophesied* is given here. It’s stressed that this carries with it the idea of testimony or proclamation. This ignores its primary meaning which is speaking in terms of “Thus saith the Lord,” a regular prophecy.

It was said in the book, *The Holy Spirit* that before Pentecost, the emphasis was on the word *ask*, but afterward, it is on the word *receive*. We are no longer living in the days of promise but in the days of fulfillment. So all the promises before Pentecost are no longer? Isn’t John 3:16 a promise? All promises articulate the fulfillment; you can’t separate them. They go together. Nothing is going to happen until you believe, then it is fulfilled. “For the **promise** is unto you, and to your children, and to all that are afar off, even as many as the Lord, our God, shall call” (**Acts 2:39**). We need the whole Bible for balance, every single thing before the cross concerning asking for anything, and after the cross in regard

to receiving. Dispensationalist notions produce rigid beliefs. **Acts 2:39** is after Pentecost!

Billy Graham's book written in 1978 follows the pattern of scholars who don't speak in tongues. They invent an explanation for each of the events in Acts by thrusting historical and cultural reasons into these "movings" of the Holy Spirit. Here, again, faulty doctrine is established by delving into history while ignoring sound biblical facts. Pure beliefs are created by Scripture only! Many teachings are twisted to affirm agendas. Our only hope of rightly dividing the Word of God is to view it without the interference of presupposed ideas which are based on customs of the past.

Acts 8 becomes the idea that the Samaritans were not regenerate before Paul arrived while ignoring this record of their response to the Gospel and branding it as emotional excitement, not salvation. Unfair propaganda controls the day. So a study of Scripture is not independent objective thinking. It is dramatically controlled by the research of others bearing out the same conclusions. Jesus is supposed to be our Lord in doctrine, but often, He is given second place. If an author depends too much on outside information to write a book, then it becomes a patchwork of ideas losing originality. Most of the time, it's not good for a minister to pressure another to write a book on a certain topic; it has to be the Lord. Giving thanks to dozens of people in the introduction of a book, for assistance, in writing the book is a red flag in some cases.

Perhaps Billy Graham's book, except for chapter 5, is outstanding. Later on in life, Graham said, paraphrasing, "I've learned to stay out of controversial issues because I end up making a bigger mess out of things than what they already were." I wonder what he was referring to.

What Happened to Billy Graham at Age Twenty-Seven?

Long ago, when I was twenty, attending an Assembly of God Church but still without the baptism with the Holy Spirit, I had many conversations with a friend who attended the First Baptist

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Church just one block away. In my search for the truth, she would say with a chuckle, “Billy Graham gets by okay without it.”

In reflecting upon this during the past forty years, I’ve been perplexed but concluded that there must have been a time early in his life when Graham was baptized with the Holy Spirit. Although I had not read about nor heard of him receiving, this became my personal conviction. No man can preach with the kind of power he did without the baptism. I experienced that very same power only once at age thirty-two on a Sunday afternoon when street preaching in Times Square.

Billy Graham died on February 21, 2018, and went to be with Jesus. Shortly after this, *Time Magazine* came out with a commemorative edition on the life of Billy Graham. On page 35, beginning with the paragraph that starts with “Graham returned to England,” it told a story that shocked me but also satisfied my suspicion. I can’t quote the article. If you want to read it, hopefully you can find it. But recently, I Googled, “Did Billy Graham have the baptism with the Holy Spirit?” I came across, “Billy Graham and the Baptism of the Holy Spirit: A Story You Probably Never Heard” by Ron Cantor, February 24, 2018. Ron shares an excerpt from the book, *A Personal Look at Billy Graham, The World’s Best-Beloved Evangelist*, by Sherwood Eliot Wirt. Also the book, *Prophet with Honor: The Billy Graham Story* by William Martin, which may also write on this occurrence at age twenty-seven. Ron Cantor’s story is much more detailed and longer than the *Time Magazine* account.

The story in my own words would be: A minister told Billy of an experience that he had with the Holy Spirit that completely turned his life inside out. Brother Graham responded with excitement and said, “That’s what I need!” So they met together for two days when Billy Graham prayed to be filled with the Holy Spirit. His heart became flooded with the presence of God as the Holy Spirit filled him. He said, “I have it! I’m filled!” From that point on, Graham’s preaching had electrifying power.

He did not ask to be baptized with the Holy Spirit. He asked to be filled with the Holy Spirit. But the Bible uses these two inter-

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changeably. Billy believed he received the baptism at conversion, so he was praying for a filling of the Holy Spirit. Regardless of his misconception, God used this opportunity, and on that day, at age twenty-seven, Jesus Christ baptized Billy Graham with the Holy Spirit. He did not ask for tongues nor did he ever get it. But he clearly received all the other evidence. Ironically, God reversed Billy's concept of semantics concerning baptized or filled, but he never realized it.